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A MANUAL
OF
THE TRIPLE SCIENCES

PHYSIOGNOMY, PALMISTRY AND ASTROLOGY

WITH
ILLUSTRATIONS AND MISCELLANEOUS ARTICLES

BY
EMELINE A. KNAPP

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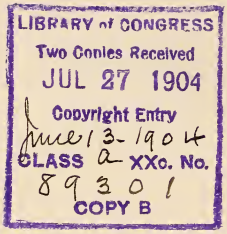

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BY
EMELINE A. KNAPP

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TO MY KIND AND LOVING

SISTER

WHO HAS SHARED MY HOPES AND JOYS
IN HAPPY DAYS, AND HAS BEEN TO
ME, IN DAYS OF GRIEF AND
SADNESS. A COMFORT
AND A BLESSING,

This Book

IS AFFECTIONATELY INSCRIBED.

PREFACE.

"The peculiar qualities impressed by nature or habit on a person, which distinguish him from all others, constitute **real character.**"—*Webster.*

No two individuals are alike in appearance, no two faces are alike, mental constitutions also are dissimilar. Two persons may be born and bred under the same circumstances, surroundings and advantages and even be members of the same family, yet have no resemblance whatever as to individual character; one may be generous and benevolent, the other mean, stingy, avaricious; one courageous, the other a coward; one honest and truthful, the other a fraud and a cheat; one may be talented, the other stupid. As the leaf of a tree or plant indicates to what species it belongs so does the face, form, hand, habit and manner of each individual suggest traits of character. It is within the reach of every intelligent man or woman to learn to judge others correctly and to understand perfectly whether to seek an acquaintance or discourage it. A casual look at the face or the back of the hand, or the display of some habit, will reveal to the observer a person's real character. Bacon classes physiognomy among the sciences, and says, "it is

founded on observation, and ought to be cultivated as a branch of natural history."

The author of this book has gleaned from many learned sources information regarding subjects treated, and placed it in condensed form so that a student will not have to search through pages of useless matter, in order to reach the knowledge sought. She has culled liberally from all sides and has added to the thoughts of "master minds" her own ideas gained from years of observation and experience.

The one earnest object of this work is to give a clear and concise perception of traits, which suggest truthful character reading.

A particularly interesting feature is found in the scientifically prepared division on Astrology giving delineations of temperament, abilities, mental and moral qualities and a physical diagnosis showing the constitutional diseases to which one is liable. Combined with this valuable knowledge are interesting items as to birthday gems, colors and flowers. This division has been especially prepared by Mrs. A. B. Stoddard, who is thoroughly versed in every branch of this ancient science.

E. A. K.

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PART I.

PHYSIOGNOMY.

PHYSIOGNOMY.

Upon meeting a stranger a person is influenced to a greater or less degree by the form and features of the face and its expression, as well as by the manners of the individual. The impressions made cause a confidence or a distrust. Few can tell on what they base their conclusions. The decisions may be correct, usually are, and again an injustice may be done, owing to the fact that the person has no real knowledge of the different characteristics that belong to the separate forms of any one feature or a union of the whole. They cannot explain why they "take a like" or "dislike".

A knowledge of physiognomy teaches us how to distinguish the good from the bad, the true from the false, the real from the artificial.

"Each form, each feature of the face and body represents some trait of the soul. To read faces is as necessary as to read books." The Greek proverb says "Know thyself," the Hindu proverb says "Know thyself through thyself," and to this might be added and "Learn to know the other man well too."

THE FACE.

The first step in studying a face is to observe its general outlines. The outlines of a face might be called the whole Alphabet of the face and each separate feature a different letter of that Alphabet.

There are three types of faces. The many varieties taking their rise from these three classes:

1. The Oblong Face,
2. The Round Face,
3. The Pyriform Face, often called the pear-shaped face.

The Oblong Face.

Persons with the oblong face are persevering, reliable and manifest constancy in friendship and love; they have forcible powers of thought and able execution. They are the active, brave leaders in their sphere, and with cool courage command everywhere the obedience and confidence of their followers. Those gifted with oratory seem imbued with an energy of expression that drives bluntly home their thought in a most startling and convincing manner. Andrew Jackson was a man possessed of the oblong type of face.

The Round Face.

The round face belongs to impulsive, enthusiastic natures. They are changeable and

sometimes fickle; would rather play than work, demonstrative, loving, cheerful and hopeful, very companionable and always fond of good dinners. Generally a person with a round face has a rotund form of body with a complexion somewhat flushed. A well developed forehead on a round face gives a desirable union of mental and vital energies, but when the expansion of the face is about the cheeks and mouth with a weak forehead, we find the animal desires and appetites the controlling influence. With this last form of face we find the abdomen prominent. "Such people excel in sleeping and eating, in feasting and fattening", usually good natured, go-easy people.

The Pyriform Face.

The pyriform face gives prominence to the upper part of the face with a gradual tapering and rounding of the face towards the chin. The forehead is high and broad, the features delicate and the figure graceful. Such people are studious, thoughtful and sensitive with great reasoning powers and an inclination to overwork. It is the literary, artistic and poetic form of face. Shakespeare, Tennyson and Mark Twain furnish notable examples of the pyriform face.

A child possessed of this type of face should be carefully dealt with, as it is not natural to childhood. It gives precocious tendencies. Such

a child should never be mentally pushed, but restrained. Physical training should be resorted to in order to produce an equally balanced mental and physical development.

Combinations.

In nearly every individual some one form of face predominates, but there are many modifications and mixtures of the three types. For instance a blending of the oblong and round form produces the square face. This union gives to a person vigor, energy, endurance, impulse and ardor. It is the intermixture of these combinations that causes the variety of shapes.

THE FOREHEAD.

Physiognomy and Phrenology both represent the forehead as being separated into three divisions, each division containing distinct faculties.

The Perceptive Faculties.

The first division of the forehead is located just above the eyes and occupies about one-third of the depth of the forehead, and is called the perceptive faculties. When this portion is more prominent than the remainder of the forehead, we find an observer, one who notices every thing and who can lay claim to a practical judgment, business talent and common sense.

The Reflective Organs.

Situated in the middle portion of the forehead are the reflective organs, called by some authors the retentive organs. When this middle portion is the fullest of the three divisions, there is "memory of events and dates, power of analysis, criticism and literary ability."

The Reasoning Faculties.

The upper or third portion holds the reasoning powers, and when large cause man to originate, invent and investigate. This, when developed, gives height and prominence to the brow and is found on great thinkers and inventors. When these three divisions are all proportionally constructed, that is in breadth, height and depth, we have the giant intellects. If one of these divisions is more pronounced than the others, the faculties governing that locality prevail over the other organs. If one set is flat or low then the person is lacking in the qualities governing that function.

BENEVOLENCE.

Above the division denoting reason we find benevolence, veneration and the moral sentiments located. Noted reformers, humanitarians and philanthropists usually have the extreme top of the head high and broad.

SOCIAL QUALITIES.

The lower back of the head gives friendship, love and parental affection; when full, an agreeable sympathetic nature, in excess, undesirable passions; when deficient, indifference towards the opposite sex, lack of affection and capriciousness in love. When the development of the head is upward and forward, the intellectual and moral qualities rule.

Persons with great bulging or very low foreheads and very retreating top to their heads, with defective chins and staring eyes belong to the community of idiots.

THE EAR.

The reading and measurement of the ear has been reduced to an exact science, and this science serves two purposes; it gives to every one the power to read correctly another's character and enables officers of the law to identify criminals. Professor Lombroso, the writer and discoverer of the Science of Criminology, declares that the worth of the ear in true character reading is invaluable. He claims that a large percentage of criminals have the "**bat ear**". Bertillon, the inventor of the Bertillon System of Measurement of Criminals, finds the ears a ready and correct means of identification. Darwin goes further and seems to see in the ear not only what we now are, but

from what tribe of monkeys our ancestors sprung.

The two ears are not exactly alike in their make-up any more than the markings of the left and right hands are alike. In taking criminal measurements the right ear is the one generally chosen, but often both are used, providing, there is a marked difference between the two. One who is familiar with the science of the ear and has inspected thousands, asserts that the **right** ear shows how one will start in an enterprise, and the **left** how he will finish. So much weight is given to the truths the ear reveals that parents are urged to study the ears of their offspring in order that they may learn what particular tendency takes first rank in the child's nature and be better able to encourage or restrain as need may be. Not one parent in a thousand gives one wise thought to-day to the revelations of character or lack of character as shown by the ear. Hereditary traits are indicated in the ears of quite young children. Irregular deformed ears are frequently hereditary. An instance given by a modern writer is noted of a family in which twelve out of twenty-six persons had ears diminished to a stub. This peculiarity lasted for four generations and in traits of character it is said the whole twelve resembled each other.

A writer says: "Big ears that stand away from the head and are thick throughout the rim and inner rim are regarded as a sign of a coarse

and generous nature." Nordau says, they indicate **degeneracy.** They might possibly show that the standing-out from the head had **greatly been increased** by the boy wearing his hat too low.

A man with a thin, small ear, adhering tightly to his head, will bear watching. He may be refined, but is likely to be deceitful and tricky. Napoleon had a small ear like a shell, with a curved lobe; Washington had large ears, but they did not stand outward, neither were they thick. Some novelists rave in describing the beautifully modeled small ears. With them it is regarded as a sign of high breeding and aristocratic perfection. Others read in the small, thin ear **selfishness.** Ears set moderately low give indications of brain force. **Very high set ears** belong to a degenerate order of intellect; and when set so high, flap like the donkey's, their owners are usually closely related in intellect to that useful beast of burden.

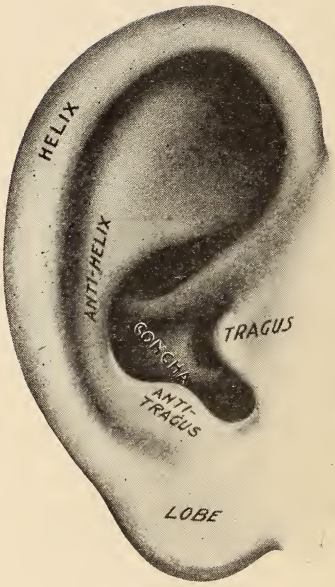

PLATE I.

THE NORMAL EAR.

The Normal Ear.

(Plate I.)

The **Normal Ear,** or ideal one, should have a gracefully curved outline, be nowhere pointed or irregular, and have a well defined rim. The elevations and depressions of the ear have anatomical names, and in order to become an adept in ear lore, these names and their locations must be thoroughly mastered. (Plate I). The deep central hollow space to which several grooves converge is termed the **Concha** or middle ear, and this leads to the internal ear, or auditory canal. The **Helix is** the whole extent of the outward border or external fold of the ear, the outward rim. The **Anti-Helix** is the semi-circular prominence of the ear, situated before and within the Helix, the **inner rim.** The **Tragus** is the pointed process which projects from the facial side over the orifice, like a valve. The **Anti-Tragus** is opposite the Tragus and is a prominence at the back and lower portion of the ear. The **Lobe** is the lower flabby soft part. The **Darwinian Tubercle** is a bunch or lump on the top of the Helix, or outer edge of the ear. This is found as a peculiarity on the ears of a few people, and is argued by Darwin to be a relic of our baboon ancestry. People who have this sign quite prominent, have ears that are an exact reproduction of the intelligent chimpanzee. Sometimes, instead of a bunch or lump, there is an

enlargement of the ear; this is called the Darwinian Enlargement.

Following will be found the meanings of the contour of the different parts of the ear as applied to individuals.

Antitragus, with very oblique inclination, quarrelsome and with murderous tendencies.

Antitragus of medium size, upright and easy to get along with.

Antitragus without size, clever, but cold-hearted.

Antitragus turned outward, wrong-headed but good-hearted.

Antitragus with hollow outline, clever and witty.

Antitragus of rectilinear or straight form, narrow-minded, but honest.

Broad Ear, generous, strong-minded, capable.

Crumpled edge of ear, impulsive, unreasonable.

Concha, much depressed, courageous, determined.

Concha, low, not very intellectual.

Concha, high, intellectual, but inclined to be impractical.

Concha, broad, a generous person.

Darwinian Tubercle, a relic of our ape ancestors.

Darwinian Enlargemnt, animal nature.

Ear closely attached to head above, incompetent.

Interior fold very hollow, cautious and crafty.

Interior fold of convex form, hasty, but good-hearted.

Lobe, large, generosity.

Lobe, long, narrow, cautious.

Lobe, hollow, unhappy, melancholy disposition.

Lobe of prominent, perfect, oval form, resolute, intelligent, successful.

Lobe, oblique, internal inclination, erratic mind.

Lobe having oblique external inclination, bold character.

Lobe, split, mark of degeneracy.

Lobe, very short, lacking in care and attention to business.

Lobe, short, inclined to love ease.

Lobe of usual length, a good fellow, easily influenced.

Lobe, square, obstinate.

Lobe with dimple, frivolous and fickle.

Margin much hollowed, clever, critical.

Musical ear, the rounded, well-formed one that sets forward and outward, with the rim hollowed out saucer-like, instead of being flat on the head.

Non-musical, the angular and pointed ear.

Narrow ear, narrow-minded, a mean, cold blooded nature.

Oval form, artistic.

Oblique, incompetent.

Pointed Tragus, hasty; violent.

Pointed Tragus and slightly forked, unhappy disposition.

Round, thick rimmed, gluttonous.

Rectilineal, upright and religious.

Standing away from head below, unruly.

Standing away from head at the back, stupid.

Square outline of the whole ear, determined; and the nearer approach to a square form the more aggressive.

Triangular form, very clever, but not always to be trusted.

Upper edge flat, no great degree of intellectuality.

Upper edge small, thoughtful, prudent.

Upper edge medium, ordinary qualities.

Upper edge large, determined.

Upper fold scarcely showing, full of artifice and tricks.

Upper fold very pronounced, strong-minded and stubborn.

Vertical ear, sensible.

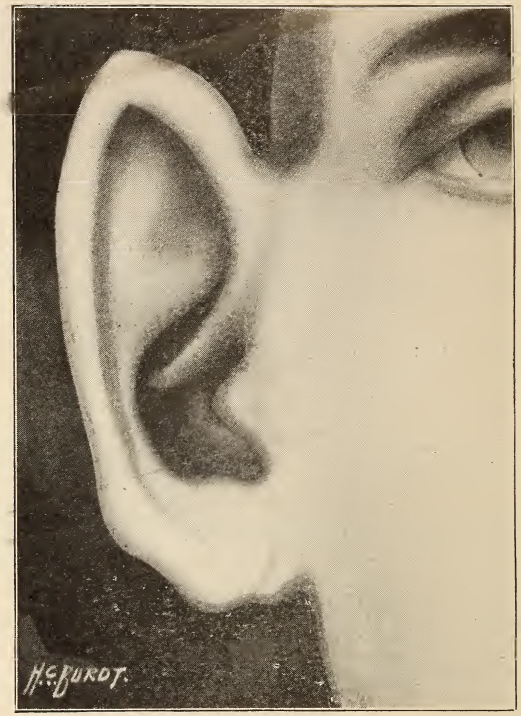

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PLATE II.

THE CRIMINAL EAR.

The *pointed* upper rim, projecting *upward* and *outward* from the head denotes *criminal tendencies.* The irregular-formed, split lobe, marks degeneracy.

The pointed tragus shows a violent, dangerous disposition.

The Criminal Ear.

(Plate II.)

The ears of idiots and criminals present in a greater or less degree departures from the law of perfect curvature, and hence give signs of degeneracy.

The pointed ear standing away from the head with a strong likeness to the bat and horse is **the criminal ear.** The "bat ear," so often quoted as unmistakably belonging to criminals is shaped like the ear of the bat and horse, **projecting upward** and **outward** from the head. It is described in Chambers Encyclopedia as "an elongated funnel-shaped ear trumpet." A person with this unfortunate ear **may never** commit crime, but if temptation is placed in his way he would most likely yield to it, unless some strong power proved a restraining force. In a reformatory for depraved women, where one hundred were detained, ninety-two possessed the bat or projecting ear; six the normal ear.

The interpretations of the meanings of the different peculiarities of the ear as given above are the conclusions of those who have had years of observation and experience among both moral and immoral natures. They have investigated by measurement and comparison the differences shown in relation to temperament and character. One of these investigators had

access to the hundreds of photographs of the originals.

NOTE.—Copyright courtesy from Hearst's Sunday papers, which published 100 descriptions of dissimilar ears.

THE HAIR.

If a man have long hair, it is a shame unto him."—*St. Paul.*

The hair is the finest ornament women have. *Luther.*

Among the Americans and the English, various shades of brown hair predominate. Among the Germans, sandy, flaxen and yellow; among the French, dark brown and black; among the Spanish, the black; among the Russians, light hair of various shades; among the Poles and Hungarians, dark hair.

The quality of the hair is indicative of the constitution. Abundance of hair signifies good strength; thin, scanty growth, not great endurance.

Dark hair, as a general rule, prevails in Southern countries, and **light hair** in more temperate latitudes, although there are exceptions as to color being fixed to any one locality.

Coarse hair is found upon persons with a coarse skin and with an equally course nature. Yet the quality of the hair can be changed with a change of the conditions of the body and mind.

Smooth, softly waving, fine hair shows gen-

tleness, calmness and neatness, also refinement. The mental temperament prevails.

In the animal kingdom, coarse hair is found among the savage, powerful animals, such as the lion, tiger and bear, and fine hair on the domestic and gentle, such as the horse and deer.

Black, straight, stiff hair signifies activity, energy and vigor, and belongs only to strongly marked characters.

Lavater says: "Black, curly hair will never be found on the delicate, tender, medullary head." Curly hair shows impulse, enthusiasm, a yielding nature, with a great desire for approbation.

Soft, fine, light-brown hair is found on persons of an intellectual temperament and those possessed of refinement.

Dark-brown hair unites the qualities of the powerful black to the sensitiveness of the light, and this harmony of strength and delicacy make a desired combination of mental and physical qualities.

The real brick-red hair is said to partake of quickness of decision and general hot-headedness. The **carrot-colored** "shock" of red is found on heads naturally cunning, but not great mental capacity.

Auburn-hair indicates fine preceptions and generally accompanies a loving disposition.

Bright, golden, silky tresses belong to persons who have dispositions greatly at variance—the fascinating, loving and tender—then these locks

may crown a head that may be flirtatious, false and fickle or cold as an icicle.

Straight fair hair, if found on an intellectual head, denotes an amiable, sympathetic, thoughtful nature; the same shade upon an ill-formed, stupid head, indicates a dull, phlegmatic temperament. Take as an example the high-bred, fair-haired Englishwoman and the flaxen-haired, stupid Swedish peasant.

Schiller poetically calls gray hair "death's blossoms."

A writer, in summing up the attributes of character shown in the different hues and texture of the hair, says: "Refinement calls for silky, fine hair, beauty and loveliness for waviness; stupidity for a shock of coarse, rough brown or black, and savage ferocity for straight black head-covering."

Long-haired men are hobby-riders and belong to the eccentric class of cranks, who are hostile to either government or religion, or those who are fanatics on these lines. They set themselves up often as the discoverers of some new doctrine, where extravagant notions, fanatic zeal and vision-crazed imagination runs riot. They take foolish pride in their flowing locks.

Women who wear **short hair,** from choice, have freakish whims and masculine propensities, and also rejoice in being dubbed "strong-minded." Usually a long ill-formed nose accompanies this perverted type.

Baldness is caused by undue mental exertion

or wearing "air-tight hats." Then again, the person may have some physical ailment.

Beards indicate strong masculine traits. A lack of ability "to raise a beard" manifests in a certain degree feminine attributes, or else it marks one who bears a striking resemblance to the characteristics of his mother.

Women with beards have strong masculine attributes and always bear a likeness to their father. Violent emotions change the texture of the hair and sometimes the color, or cause a loss of color, turning white through fear, dread or anxiety, is noticed. In cases of incurable insanity, the finest hair becomes harsh, hard, dry and bristly.

THE NOSE.

A nose, perfectly proportioned in all its parts and in perfect harmony with the other features of the face, is rarely found. To be perfect, artists say, the length should be about one-third of the face; in width it should measure about two-thirds its length.

A great majority of the people have a nose that curves slightly to one side or the other, generally to the right side—this is accounted for by the habit of taking the right hand in using the handkerchief, consequently giving a curve to the right. This curve may be only slightly perceptible. This reason is confirmed by noticing that the nose of left-handed people inclines to the left.

The forehead represents the intellectual faculties, the nose the **propensities,** and not the reasoning powers. One person may be courageous, brave and pushing, the other timid, cautious and weak. These different qualities are unmistakably shown in the form and size of the nose.

The majority of leaders, whether in pioneer, military, political, professional or criminal life, "the ones in the front column," have large, prominent noses.

There are many types of noses, but those most frequently met with are sorted into six forms.

1. **Roman,** or Aggressive.
2. **Grecian,** or Artistic.
3. **Jewish,** or Commercial.
4. **Celestial,** or Inquisitive.
5. **The Snub.**
6. **Cogitating,** or Thinking.

The Roman, or humped nose, is most decidedly the nose of attack, assault, aggressiveness and leadership. If the point takes a parrot-beak form, tyranny and bitter sarcasm is in the nature.

The Grecian nose is the straight, artistic nose, and is indicative of a refined, educated temperament. The intellectual in taste and talent prevails with a dislike to force.

The Jewish nose is a distinguishing feature of the Hebrew and Syrian races. Its possessors are greatly gifted with making profit out of commercial interests. "The power to get and

to keep'' is a marked characteristic. It is the nose of many of our moneyed kings. One other especial feature is accorded to the possessors of this acquisitive form, and it is the deference paid to an aged parent or dependent.

The Celestial, or turned-up nose, shows an uninterrupted curve from the root to the tip. It is the ''extended snub.'' It denotes the prying, inquisitive, curious disposition. It's aspiring ambition is to know what is going on in the world. Never takes pushing or active measures to accomplish great deeds.

The Snub is the ''broken-backed nose.'' The ridge is short and weak and with a very abrupt upward turn at the end. The possessors of this form of nose are lovers of pleasure and ease, and are inclined to jealousy. It has been found on some gifted faces, but some other strongly marked feature bolstered up the lacking qualities.

The Cogitating nose is long and broadens out on the cheek. It belongs to the thinkers, reasoners, analyzers, fighters and planners. It is most usually a union of the Greek and Roman forms. It indicates a rare mind, blessed with strong powers, whether in the philosophic, scientific, business or military fields. Intense concentration and application are marked traits. It belongs to first-rate men—''men of the very highest excellence in their several departments. It belongs to a class who think a great deal, ap-

ply themselves closely to business and talk but little."

Broad, short noses, with wide nostrils, indicate good lung power and ususally a bodily condition giving endurance and strength, but with decided inclinations towards animal passions.

Contrary noses have an enlargement of the nasal bone, just above the tip. It gives height and breadth to the point and its owners partake of the nature of one who is always ready to draw on his gloves in preparation for a fight. Contrariness, argument and contradiction are the ruling spirits.

A pointed nose shows quickness of perception, activity and positive ways.

Straight or perpendicular from the forehead to the tip—watchfulness and cautious. If this nose is quite long and accompanied with full eyes, suspicion, distrust and often a disposition to melancholy is noticed.

Short, stubby, flat noses are noted for occasional irritable qualities that mark their owners. This type of nose seldom takes the lead. Command is not born with them.

Many distinguished individuals have small noses, but their owners are never noted for continued, forcible action.

An unusually straight lengthening downward form of the nose, with something of a point at the tip, indicates one who always fears "something is going to happen." They are the solemn ones of earth, and are generally envel-

oped in an atmosphere of despondency. They cultivate grief and "the blues"; they cannot understand why the world looks so jolly and bright to the light-hearted and gay.

The "bibative" nose, or drunkard's, appears as if it had been pushed down and out, causing a fleshy thickening at the end. Often called the bottle nose.

The American type of nose is the cogitating, the intellectual and aggressive combined, although all types are represented in the American nation.

The German type is broad, with large nostrils.

The Englishman has a modified Roman nose.

The Frenchman has a near approach to the Grecian.

The Irish nation have two classes—the Greek and Roman prevails among the upper ranks; the lower strata of society is marked by the Snub.

The North-American Indian has the Roman type.

R. S. Wells, in New Physiognomy, says: "Let us not forget that the form of our noses depends upon the style of our characters, and that if we desire the former, we must elevate the latter."

THE EYES.

"When the eye says one thing and the tongue another, the practical man relies on the former."—*Emerson.*

"All the virtues that emanate from the soul gather their soft lustre in the eyes. If crime lurks in the mind, the eyes are first to tell it. If evil thoughts, sensual desires, base aims, are caged within the brain, the eyes reveal the secret."—*Stevens.*

No other feature can express so many and varied emotions. Love, sympathy, pity, tenderness, anger, jealousy, fear, hate, is received from the mind and reflected through the eye. The unpleasant impression made by an ugly-shaped face may be redeemed by a beautiful eye. The lustre and strength of the eye frequently depends upon the health of the body; if the latter is fatigued, exhausted, or in an unhealthy condition, the eye manifests it.

Dark eyes indicate power and the **light ones** delicacy.

Brown eyes show power of affection, loyalty and the faculty of arousing sentiment.

The calm blue eyes denote affection, susceptibility to impressions and earnest sympathy.

The "melting blue" tells of love, flirtation and fickleness.

Small, grayish blue, set back in the head, with heavy forehead, indicate one who apprehends evil and lacks a warm heart.

Very large, luminous, blue eyes give unusual gifts of comprehension, but a suspicious, watchful nature and a tendency to jealousy.

Large, brilliant, black eyes denote intensity

of nature, temper, fire, spirit, enthusiasm and magnetism.

Small, black, sparkling eyes are seldom destitute of cunning, penetration and elegance, inclined more to selfishness than generosity.

Gray and brown eyes are called the true, for adherence to duty, but the cold steel gray, with the large pupil, is of a double nature, gentle and sympathetic, or cold and cruel.

The poet, who indited the following lines, must have met only with the mild, calm gray.

"The bright black, the melting blue,
I cannot choose between the two;
But that is dearest all the while
Which wears for me the sweetest smile."

"Let the blue tell of love,
And the black of beauty,
But the gray soars far above
In the realm of duty."

"Ardor for the black proclaim,
Gentle sympathy for blue;
But the gray may be the same,
And the gray is ever true."

"The blue is the measured radiance of moonlight glances lonely,
And the black the sparkle of midnight when the stars are gleaming only;
But the gray is the eye of the morning, and a truthful day-light brightness
Controls the passionate black with a flashing of silvery whiteness."

"Sing then, of the blue eyes' love,
Sing the hazel eye of beauty;
But the gray is crowned above,
Radiant in the realm of duty."

A full, large eye indicates readiness of speech and fluency of language. The Greeks and Turks place it as surpassing all others in intellectuality and beauty. It is written that the Arabian and Persian each believes his Mohammedan heaven to be the abode of "Virgins with chaste mien and large black eyes."

Large eyes generally show activity and sprightliness. Many animals that have large eyes belong to the nimble, lively species, such as the squirrel, cat, mouse; while the elephant and hog have small eyes and are slow moving. Still there are exceptions to this rule in the animal kingdom—for instance, the Jersey cow has large eyes and is slow.

Sunken eyes, with half-closed lids, naturally shrewd, but not to be trusted. They belong to those who will study how best they can scheme, plan and cheat. Untruthfulness sometimes is a marked characteristic.

Great energy, force and perseverance belong to the controlling **green eye** of the Sara Bernhardt type.

The yellowish green cat-like eye shows the active, deceitful one, and when enraged, the spiteful.

The rolling swift-changing eyes denotes an unsteady condition of the nerves, and if sunken, they can be trusted as long as they are in sight.

The large round dove-shaped eye denotes unusual constancy and faithfulness, will have only one true love.

The long, from side to side, narrow eye, shows a desire for many and varied affections, constant change alone will suffice—see Brigham Young type.

Eyes of any color, that display the whites above and below, are apt to be quick in temper, and often have self-assurance, with a tendency to disregard the opinions of others. If the eyes belonging to this phase are large black and sparkling, their owners will on the spur of the moment be very inconsistent, saying and doing rash things.

THE EYEBROWS.

Curved eyebrows promise gentle natures.

Thick tangled eyebrows belong to masculine natures.

Shaggy irregular eyebrows denote the coarse, gross person.

Bushy eyebrows and close to the eye, belong to men of thought and deep research.

Very heavy eyebrows give steadfastness, energy and spirit.

When the eyebrows are at some distance from the eyes, we find a heedless, careless individual.

Thin, scattering brows, one who is physically weak, or of a cold temperament.

White, light, thin eyebrows are indications of a delicate constitution.

Dark eyebrows, an indication of strength.

Opinions differ greatly as to the nature of those possessing the **joined or "married" brows.**

The Arab cultivates this style and claims them as the tokens of many good traits. Others class them within the lines of trickiness.

"**Perfect brows** are moderately thick at their central portion, taper to points at outer extremities, curve slightly upward and are distinctly separated at the bridge of the nose. Lashes and brows, to lend positive enhancement to the eyes, should be as dark as the hair, and when the hair is flaxen, golden or light brown, darker lashes and brows are considered marks of beauty."—*Beauty Book.*

A bright eye is a certain sure index of health and youth, the lack of lustre betokens a feebleness of some description.

THE MOUTH.

Wells, in New Physiognomy, speaking of the mouth, says: "The tongue may be silent, but the mouth never ceases to speak. Motionless lips are often the most eloquent. They discourse to the eye, revealing to it what might never reach the ear, never find utterance in words. Love and Hate, Mirth and Gloom, Dignity, Firmness, Pride, Scorn, Contempt. The closest mouth can hide no secrets from the physiognomist. Full lips and thin lips, red lips and pale lips, curved lips and straight lips, prim lips, pouting lips, slouchy lips, lips protruded and lips drawn back, all have their meaning. There are lips ardent and electric, which open

but to utter loving words. There are lips cold and passionless, which send a chill to the heart. There are lips on which smiles are at home and laughter a frequent guest, and lips who do little but grumble and scold. There are lips refined and pure, lips gross and sensual. The physiognomist recognizes each at a glance.''

No face can be called homely with a beautiful mouth. No face can be called beautiful with an ugly mouth.

Large mouths indicate greater powers of firmness and quality of character than small ones, but this is only true when both lips are well formed and of a medium degree of fullness.

''The wisest and best men have well-proportioned upper and lower lips. Very large, though well-proportioned, lips denote a gross, sensual, indelicate, and sometimes a stupid or wicked man.''—*Lavater.*

The owners of thick lips are those who have great appetites and desires in the food line, craving mostly the substantial, caring little for dainties. Thin lips are fastidious in matters of food and call for dainty service.

When the lips are so thin that they show but little and seem like one straight line, we find order industry, exactness and a cold nature.

Well-developed lips, meeting closely, but not drawn, show courage, firmness and resolution.

Weak lips betray a wavering nature.

Coarse, irregular, thick lips are generally found upon the indolent, rude, unrefined na-

tures. They are strong in these undesirable traits.

Lips, open just a trifle, denote candor, frankness, sincerity. Mouths, open plainly, with drooping underlip, mentally weak, joined with staring eyes, idiotic.

Lips closed tightly and drawn backward, power of self-control, secretiveness.

Plump, red lips, a warm heart and loving disposition.

Very full, red lips, a desire for caresses.

Lips, full and red, curving upward, are a reflection of a calm, sunny nature. When one smile follows another, we have the much desired "Cupid's Bow," indicative always of a happy, sweet disposition.

Pale, thin lips show an unaffectionate, freezing temperament. Slightly converging wrinkles in plump red lips are signs of one who makes friends easily and is himself a true friend. Lips entirely free from these little wrinkles may make good lovers, but their true friendship may be questioned.

When the mouth curves downward, lengthening the upper lip over the angle, we have seriousness, gravity, responsibility, one who always seems to be borne down with a great weight of care and anxiety.

When the corners of the mouth are still more drooping, we have sullenness, moroseness.

Firmness is the perpendicular straightness and stiffness of the center of the upper lip, and

from this comes the dictation to "keep a stiff upper lip."

Egotism, self-confidence and conceit are marked in the entire upper lip. The lip is full and unyielding.

Self-control is shown by a drawing backwards of both lips, causing the formation of a curved wrinkle about the corners of the mouth. A long, white part to the upper lip gives concentration. Mirthfulness and cheerfulness never have drooping corners to the mouth, but the upward curving.

Dissatisfaction draws the under lip backward and downward.

Hate draws the lip still further downward, exposing the under teeth.

Bitter and maglignant passions expose both sets of teeth.

A protuding under lip, a high forhead and turned-up nose belong to the quarrelsome, harsh and tyrranical.

Envy is marked by a curve in the lower lip.

Jealousy is marked by an oblique fullness below the under lip.

A wide mouth in a narrow face has the strange power of imitating animal and bird sounds. A small mouth in a narrow face lacks this power.

THE CHIN.

The chin might properly be called the basis or ground work of the face and embodies two

distinct capacities, Love and Will. Physiognomists classify chins as follows:

1. **The pointed or narrow round chins.**
2. **The indented chins.**
3. **The narrow square chins.**
4. **The broad, square chins.**
5. **The broad, round chins.**

The pointed chin gives the idealist, one who is looking for a perfect being in the opposite sex, one who desires to be exactly suited or he will remain unwedded.

Indented Chins desire to be loved; their love nature craves constant attention and are disturbed if they are not receiving the love of those in whom they are interested. They dote on children and generally have a cheerful disposition. This indentation is more common to man than to woman, but when large and deep on a woman's face, it gives the coquette and flirt.

The narrow, square chin belongs more especially to women, and shows a strong desire to love, the possessors of this type should exercise great care in bestowing affection, as they are apt to forget rank and station, and sometimes disparity of age and position, and give their love to those not at all suitable.

The broad, square chin is the masculine chin, and indicates ardent attachment and jealousy, and when thoroughly aroused, desperation.

Broad round chins show steadiness in attachment and unswerving conjugal faithfulness.

The different degrees of strength of will are shown by the downward length of the chin and jaws.

Downward extension of the center part of the chin denotes concentration of thought, the ability to bring one's ideas to a certain point and fix them there without in any way being engrossed by other subjects: usually found large on the faces of great surgeons and anatomists.

Downward length of the jaw, back of the chin, exhibits the faculty of determination, persistence and perseverance. Back of this, nearer the ear, a strong, downward length of the jaw, gives a love of responsibility, united with desire for authority.

Massive, decisive jaws and chins belong to those who have great energy, tenacity of purpose and can bend men and circumstances to their will. These qualities are found in all great leaders and commanders and are equally as well displayed in those who are prominent heads of commerce, art and science.

When the muscles of the chin are drawn upward near the mouth, we have the expression of scorn. This causes a transverse wrinkle between lip and chin.

Contempt is created by protruding the lower lip.

A double chin denotes economy and thoughts for self. All double-chin people must be number one and stand at the head of the column.

Large forward-projecting chin and jaws, strength of will.

Retreating chin, a weak will.

Idiots have small, ill-formed chins. Animals have no chins at all.

Dimpled chins and cheeks, a sunny disposition.

THE TEETH.

Thin lips and gleaming teeth give coldness of temperament.

Heavy lips and yellowish teeth belong to a disposition that can be fiercely aroused.

Very white, sharply-pointed teeth denote the selfish and cruel.

Well-formed, even white teeth, a sign of good strength and health.

Well-formed, large, white teeth, a strenuous, energetic body.

Fair-sized, regular white teeth, with plump red lips, a lovable disposition.

Broad, projecting teeth, an inclination to harsh criticism.

Projecting, fang-like teeth, harshness, severity. If projecting from the lower jaw, destructiveness.

Unsound, irregular teeth, carelessness, poor health or "too much medicine."

THE LAUGH.

The loud, harsh grating "horse laugh" shows a person to be uncouth and rough.

The merry, but not uproarious laughter indicates a jolly soul and a very companionable nature.

A hearty outburst that shakes the sides and is contagious all around, one who is generous and has a keen appreciation of the ridiculous and humerous, but is wanting in self-control.

A feeble laugh, weakness of some degree.

A subdued, quiet laugh, a gentle body.

A muffled gurgle, a cunning character.

A simpering, made-up laugh, affectation or deceit.

A giggling laugh, silliness.

A mirthful, gleeful laugh, general good nature.

A scornful laugh, one who treats with contempt another's opinions or who wishes to be thought superior.

A subdued chuckle denotes malicious satisfaction.

A person who **laughs with a spurt and then tapers off quickly,** starts in briskly with enterprises, but lacks continuity and soon slacks up.

The smile is the infant of laughter and can express volumes, pleasure, joy, love and kindness are its qualities, or it can imply sarcasm, disdain, doubt and villainy. The man who never smiles or laughs, is to be pitied. Wretchedness, woe or heavy burdens weigh him down, his afflictions sometimes may be more imaginary than real, however.

THE WALK.

"The visible carriage or action of the individual, as resulting from his organization and his will combined, we call manners. What are they, but thought entering the hands and feet and controlling the movements of the body, the speech and the behaviour?"—*Emerson.*

The walk reveals the person, even when seen at a distance, the peculiar gait of each individual is suggestive of character.

The steady, upright, dignified walk shows a person possessing high-bred tendencies, with love of authority.

People who carry their **head thrown backwards** and **walk with a strutting gait,** have inordinate self-assurance and egotism.

Leaning forward with stooping shoulders, or head bent forward, denotes a person careless as to appearances, or else bowed over in earnest thought.

A cautious person puts his foot down firmly and seldom gets a fall or stumble.

A stealthy, unsounding step shows suspicion, slyness or cunning.

Impudence has a **bold, defiant gait,** a boisterous manner and a daring stare, and is usually seen with hat perched on in some side fashion or awkward way.

Carelessness drags idly along, with hands in his pockets, and has **a walk that is closely related to Laziness,** who shuffles and takes on

loose-jointed ways, that plainly show the need of pride and ambition.

The mincing, short step betrays one who desires extreme nicety as to dress and manners.

The long stride, one who is vigorous and pushing, with a determined aim and object in life and with power to reach that object.

"**The slow, heavy tramp** of the heavy iron-shod hedger and ditcher is a hobble, a shuffle and a sort of get-along."

A thoughtful, studious man has a walk that betokens these characteristics.

The brisk, quick-stepping, sprightly walk points out the energetic man of business.

Persons who are **slow and easy-going in their walk** take their time and transact even matters of moment in the same moderate manner.

The sauntering gait gives an **irregular, inactive will.**

The one who is always in a hurry and rush to get somewhere, **walks with his whole body in full swing.** "As he walks, he walks all over."

An energetic, forceful man swings both arms vigorously, denoting with each step an active mind.

PART II.

PALMISTRY.

THE HAND.

Accurate indications of a person's character can be gained by a study of the back of the hand. The considerations are form, size, texture, length and color. Each quality reveals existing traits of the individual.

Palm and fingers, equal in length, with thumb in proportion, firm in texture, without being hard, indicates an evenly balanced mind as to detail and the whole.

Subjects with **large hands** and **long fingers** give attention to details, are fussy, conventional and exactingly accurate over little things. They desire work finished to perfection. People with **small hands** plan large interests and strike out for the grand, the massive, details never interest them. They often plan more than they can carry out.

Firm hands denote activity and energy. **Hard hands,** endurance and strength. **Soft hands** dislike drudgery and act on impulse.

Soft, fat or flabby hands, indolence and laziness, with a love of luxury, are the marks; **thinking** is too much of an effort. Especially is this the case when no knuckles are visible.

Smooth fingers give impulse and enthusiasm.

Knotted fingers denote reason and analysis. If the joints bulge out over the sides, skepticism or fanaticism.

There are seven types of hands, each of which can be subdivided into other varieties:

1. **The Elementary,** or the lowest type.
2. **The Square,** or the useful hand.
3. **The Spatulate,** or nervous active.
4. **The Philosophic,** or knotty.
5. **The Conic,** or artistic.
6. **The Psychic,** or the idealistic.
7. **The Mixed Hand.**

The Elementary palm is thick and coarse, the fingers short and clumsy, with broad thumb. This type of hand belongs to those who have little mental or moral capacity, are unskilled, have a certain low cunning, are vicious and violent in temper. The brute instincts prevail.

The Square, or useful hand, shows the palm is square at the wrist, square at the base of the fingers, and the fingers themselves are square. Cheiro says, these people are sincere and true in promises, stanch in friendship, strong in principle and honest in business.'' Are obstinate and determined in opposition. They respect law, order and punctuality and are very methodical. They disbelieve all they cannot understand and win success on thoroughly practical lines.

The Spatulate hand is unusually broad at the base of the fingers, or at the base of the wrist, the fingers long and broad at the tips. This hand, when it is firm or hard, denotes activity, energy and self-reliance, when it is soft or flabby, the irritable, restless spirit. This type might be called the Grand Army of hands, for out of one hundred intelligent people seventy-five will have the spatulate formation.

The Philosophic hand is long and angular, with bony fingers and developed joints. It belongs to the thinkers, reasoners, analyzers and students. They win success on mental lines, seldom seek it through moneyed channels.

The Conic hand is medium-sized, the palm slightly tapering, the fingers full at the base and pointed at the tips; in texture soft. The owners of this type are artistic, enthusiastic and sensitive; changeable in friendship and affection and dislike all routine work or work that requires close application.

The Psychic is the beautiful hand, long narrow, fragile-looking, with slender tapering fingers and almond-shaped nails. It shows the visionary, spiritual nature, impractical, with no idea of business or order. The owners are the individuals who need the care and attention of the practical, square hand or the active spatulate.

The Mixed hand is so varied in shape that it may have the fingers all belonging to different types. It denotes the versatile, changeable, restless, practical and impractical, as the mood may be. Gifted with many talents, settling down to none, "the Jack of all trades."

THE THUMB.

"The hand denotes the superior animal, the thumb individualizes the man."—*D'Arpentigny.*

Napoleon said: "If I wish a clear insight in-

to the character of a man, I look first at his nose, then at his thumb, and if both suit me, I trust him."

The first, or nail phalanx, is called **will**; the second, **reason or logic**, and the third, or ball of the thumb, is **love.**

The first or nail phalanx, broad and long—will, stubborness and determination are shown. Excessively broad and long, firm, unreasoning obstinacy. This **phalanx short and narrow,** lack of will.

The second phalanx long—a person seldom carries out his own reason for his actions and is too easily influenced by others. **The two phalanges equal in length,** the subject is governed by common sense; will and reason unite.

A waist-like thumb, if not too narrow, shows the use of tact and diplomacy in dealing with others. Very narrow, rather weak intellect.

A very full thumb expresses candor, outspokenness and bluntness.

A supple, turned-out thumb shows extravagance, generosity and charity, both in money and views.

The thumb broad, without much length, a person will maintain his own ideas bravely for a time, but will give up under continued opposition.

A straight, unyielding thumb shows prudence and economy.

The thumb and fingers turned in towards the

palm shows a mean, greedy, grasping, avaricious nature.

A clubbed thumb denotes cruelty and tyranny, and in connection with bad head and heart lines, murderous tendencies.

Idiots have **irregular-formed thumbs,** sometimes approaching to malformations; again they are born without thumbs, or with them, powerless and inert.

Small thumbs are usually subjects of heart rule.

Large thumbs, the head rules.

A wide stretch between the thumb and index finger indicates those who cannot be intimidated or scared. They will stand their ground.

When the **thumb clings closely** to the hand, timidity rules.

With a magnifying glass, on the inner side of the top joint of the thumb, we find traced in the skin fine circular grooves, which continually recede from a center. These are alike in no two individuals. These peculiar markings never change from the birth to death. The markings upon the left thumb are different from those on the right, and it is difficult to counterfeit them. The Chinese frequently use the imprints of the thumb on passports and important documents. Criminals have been convicted of crime by being traced through these singular figures made by thumb pressure. A child in early infancy closes its fingres over its thumb

until reason begins to dawn, when it will unfold them. At the approach of death, the thumb loses its will power and falls lifeless upon the hand.

The third phalanx of the thumb shows the power of the emotions. If flat, or depressed, a cold, indifferent love nature. Medium height and firmness, tenderness and desirable qualities in affection are shown. Gross in size, passion rules.

An English writer on palmistry says: "A woman with a large thumb will be sensible and cautious in affairs of the heart. Love with her is a goodly estate and not a passion. She will never descend to coquetry. If a woman have a small thumb, she will be capricious, a coquette; prone to jealousy, more fascinating and more seductive than if she have a large thumb."

THE FINGERS.

The first or index finger long, indicates one who loves to rule; ambition.

Index finger excessively long, shows exaction.

Index finger short, a shrinking from responsibility.

Middle finger long—serious tendencies, caution.

Middle finger short—frivolty.

Third finger long—one who seeks honor and glory.

Third finger very long—a tendency to run risks, the gambler.

Third finger short—no artistic tastes.

Fourth finger long—good expression in language.

Fourth finger short—quickness of perception.

Little fleshy pads or cushions on the inner tips—sensitiveness, especially to public opinion.

Pointed finger tips give emotional natures.

The square tips—the material and stubborn.

The spatulate, (wider at the tip of the nail than at the base), gives the nervous active go-ahead.

The pointed, square and spatulate tips on the same hand show restlessness, a disposition to tire of one occupation, or one place, versatile, changeable.

Smooth fingers—impulse, enthusiasm and imagination.

Developed first joints—order in ideas.

Developed second joints—punctuality, method, system.

Developed knuckles—domestic order.

Pliable fingers, turning backward easily—denote affability, charming in conversation, also inquisitiveness and curiosity.

THE NAILS.

Yellow nails denote nervous, billious natures.

Flat, colorless nails—weakness of internal organs.

White specks on the nails—too much acidity in the system, also one who for the time being is nervously unstrung.

Lead-colored nails are found on those who are subjects of gloomy spells, fits of depression, with impaired digestion.

Large moons denote good circulation; excessively large—palpitation of the heart.

Long, narrow, bulbuous finger nails indicate chest and lung difficulties. Short bulbuous nails—bronchial affections.

Short nails, thin and flat, show weak action of the heart, particularly if they are of a bluish tint. They are also indicative of some nerve disease.

Brittle, thin nails mark delicacy of health, sometimes found in connection with rheumatism.

Long nails, much ridged, denote tuberculosis, also a tendency to spinal or back troubles.

Paralytics frequently have **triangular-shaped nails.**

Many diseases are marked upon the lines of the hand and in its color. A very popular author, in dealing with ailments, says: "All ailments known to man can be entirely dominated and forever cast out by those who realize that mind is the master and the body the servant of the mind."

When the nails are short from the unfortunate habit of biting them, the indications are that

the person is of a disturbed, anxious, worrying temperament.

Nails that are fine in texture and delicate, show an intelligent and refined nature.

Rough, gross nails belong to those of not much refinement, but the possessors of strength and deep affection.

Red nails show anger, and if the bases are square, those who are vindictive, usually seek to revenge an injury.

Pink nails—quick temper, soon over it.

Short nails denote a critical nature, inclined to find fault. If they are united to long fingers, unneccessarily sarcastic. If the bases of the nails are round, the criticism will be of a good natured teasing order.

Heron Allen says: "With short nails, a woman, whose line of heart is small, whose head-line is straight and inclined to turn up towards the little finger, whose Mount of Mercury is flat and covered with lines, and whose Mounts of Moon and of Mars are high, with the joints of the fingers plainly visible, will be undoubtedly of that kind of woman known as Virago." These are the signs of harshness and quarrelsomeness in woman, and the possession of short nails accentuates the certainty of the indications."

Long nails—easy tempered.

Broader than long—inquisitiveness, meddlesomeness.

THE MOUNTS.

The Elevations, or raised portions of the palm, are called Mounts.

The highest mount is the keynote to the character. If an individual has no particularly developed mounts, that is, all are equal in height, we find a calm, even-flowing existence.

If the palm shows **no mounts at all,** and the places where they should be are occupied by a plain, or a slight depression, it is safe to say, that the individual has never had the opportunity to cultivate any one gift.

If a mount be broad, instead of high, it gives the same meaning as if it were developed.

When two or more mounts are equally large, there comes into the life a combination of the qualities denoted by these mounts.

Sometimes the mounts are displaced and lean in the direction of the adjoining mount, then we read the same as above, a blending of the natures of the two mounts.

When all the mounts are full and puffy, one is uncertain and changeable in disposition.

There are eight mounts, each with a distinct meaning.

Mount of Jupiter is situated at the base of the index finger. (See plate III).

Mount of Saturn, at the base of the middle finger.

Mount of Apollo or Mount of the Sun, at the base of the third finger.

Mount of Mercury, at the base of the little finger.

Upper Mount of Mars, between the Mount of Mercury and that of the Moon.

The Lower Mount of Mars, under the Line of Head, between Mount Venus and Mount Jupiter.

Mount of Venus includes the large muscle at the base of the thumb, and occupies more space than any other mount.

Mount of Luna lies on the side of the hand directly opposite the Mount of Venus.

When the Mount of Jupiter is developed, it shows that ambition, enthusiasm and pride belong to its possessor.

An excessive development of the mount gives egotism, arrogance and tyranny.

Lacking in development, shows want of dignity, irreligious feelings and idleness.

Mount Saturn developed, gives prudence and caution, also solemnity. Excessively developed, a tendency to melancholy and sadness. Lacking in development, an insignificant life.

Mount of Apollo or Mount of the Sun developed, gives a desire for honor or glory, amiability and impulsive friendships, with an appreciation of the beautiful in all its forms.

Excessively developed, shows extravagance, a love of luxury and an unreasoning temper. Lacking in development, a dull life, devoid of artistic tastes and with no desire for prominence.

Mount of Mercury developed, gives quickness of comprehension, also commercial and scientific abilities. Excessively developed, treachery and dishonesty. Lacking in development, no love for any pursuit that calls for calculation.

The Mounts of Mars signify power of endurance, love of combat, and are desirable signs in the hands of those who are compelled to lead aggressive lives.

Excessively developed, "too ready to fight."

Lacking in development, timidity, cowardice.

Mount Venus developed, a desire to please, love and tenderness for others, with fondness for melody in music.

Excessively developed, passion for the opposite sex, unfaithfulness.

Lacking in development, a cold selfish nature.

Mount of Luna or Mount of the Moon developed gives imagination, originality and romantic ideas.

Excessively developed, shows caprice, eccentricity and changeableness.

Lack of development, want of imagination.

PLATE III.

THE MAIN LINES.

THE MAIN LINES.

(Plate III.)

There are seven main lines on the hand. Life, Head, Heart, Fate, Sun, Health and Girdle of Venus.

Line of Life shows length of life, physical constitution and important events.

Line of Head marks intellectual strength or weakness.

Line of Heart relates to affections and physical condition of the heart.

Line of Fate marks success or failure in business enterprises.

Line of Sun indicates brilliancy of career, position and influence.

Line of Health, a tendency to certain ailments.

The Girdle of Venus signifies a person of varying moods, high-strung and touchy.

These Main Lines, to have the best significations, should be of reasonable length, depth and good color, without bars, breaks, crosses or interruptions. When a break, a cross, an island or bar occurs on Life Line, it shows illness, accident or death. These signs are warnings, and can be overcome by care and attention. No matter upon what line they appear, either singly or in numbers, they bode hindrances to the success of that line, but become harmless when the danger, notice of which they give, is warded off.

These marks mentioned, if on Head Line, signify headaches, accidents or wounds.

On Heart Line, indicate poor circulation, heart trouble, disappointments in love.

On Fate Line, blunders in business, losses in money, ruin, change.

On Sun Line, interferences with position, power, influence and brilliancy of career.

A hand minus a Head Line denotes stupidity.

Minus a Heart Line, lack of affection, selfishness.

Minus a Fate Line, a monotonous humdrum existence.

Minus a Sun Line, poor appreciation of one's talents or services by the public.

Minus Health Line, a perfectly healthy individual.

Head and Life Lines joined at the commencement, lack of confidence in self, slightly separated, quick to act, decide and speak. A wide separation, rushing blindly into danger, thoughtless of results.

A Head Line lying straight across the hand, gives calculation, foresight and plans, inclination to stop at nothing in order to accomplish undertakings.

A Head Line straight in the first half, then sloping, signifies a balance between the practical and imaginative qualities—it is called the Common Sense Line.

Very sloping Head Line indicates an emotional nature, impulse and imagination rule.

When sloping to the wrist, a tendency to insanity.

Short Head Line, ability to see but one side of the question.

Heart Line, commencing under center of index finger, one who is an idealist, with pride, which prevents him from associating with inferiors, or marrying beneath him.

Heart Line, commencing between first and second finger, a faithful, calm, tranquil affection, generally love of home and its duties.

Heart Line, commencing under center of second finger, one who may have a demonstrative, passionate nature, with selfish tendencies.

Descending lines from the Heart Line, the coquette, many fascinations, with little affection for anyone, or a critical nature pleased for a time only.

To a Fate Line running direct to middle finger, success in money is promised, if it turns to the center of the mount, under index finger, great riches are predicted.

A broken Fate Line gives indifferent success, but this can be changed into a successful line by courage, will and work. Good mental and working ability often times rules a poor Fate Line and turns it into a good one. The right hand will mark the event as one prospers.

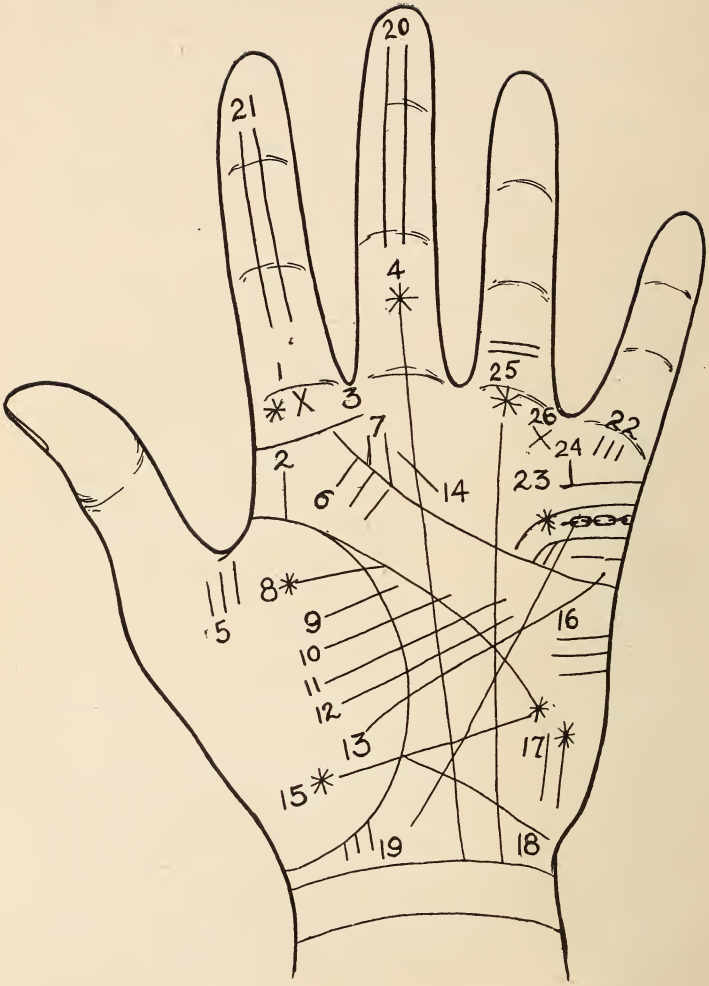

PLATE IV.

LINES AND SIGNS.

LINES AND SIGNS.

(Plate IV.)

No. 1. **Star and cross on the Mount of Jupiter**—brilliant marriage, exalted position.

No. 2. **Line rising from head, extending upward across, or partly across, Jupiter's Mount**—gratified ambition.

No. 3. **Line crossing Jupiter's Mount to Saturn**—thwarted ambition.

No. 4. **Fate Line running into middle finger, surmounted by a star**—violent death, generally assassination.

No. 5. **Brothers and Sisters.**

No. 6. **Branches descending from Heart line**—fickleness, coquetry.

No. 7. **Branches ascending from Heart Line**—faculty for captivating opposite sex and pride in this power.

No. 8. **Line from Venus, commencing in star**—death of relative.

No. 9. **Line cutting Life Line**—interference of relatives.

No. 10. **Line cutting Fate Line**—opposition in business, interference in money.

No. 11. **Line cutting Head Line**—interference in plans.

No. 12. **Line cutting Sun Line**—interference in one's reputation and position.

No. 13. **Line cutting Heart Line**—interference in affairs of love, bringing sorrow and unhappiness. This line extending to

the marriage line brings divorce and a broken-up home.

No. 14. **A heavy cross on Fate Line**—tragedies or accident, childlessness or an unsuitable marriage.

No. 15. **A line from a star on Venus to a star on Head Line**—death in the family by accident or brain trouble, a sudden ending.

No. 16. **Travels by land.**

No. 17. **Voyage Line**—if this line ends in a star, danger on water.

No. 18. Death in a distant country.

No. 19. Poverty in old age.

No. 20. **Lines running up second finger**—success in mining operations.

No. 21. **Upright lines on first finger**—ambition, honor.

No. 22. **Lines on the Mount of Mercury**—two short upright lines indicate a good nurse, three lines a physician.

No. 23. **Marriage lines under little finger**—A long, horizontal line, a good marriage. A curved line or star on line denotes widowhood. A chained line, an unhappy marriage. A forked line signifies divorce. A broken line, marriage broken up.

No. 24. **A Child Line.**

No. 25. **A star on Sun Line**—brilliancy, especially in dramatic profession.

No. 26. **A cross under third finger**—obstacles in the way of success; with a star on the line these obstacles can be overcome.

PART III.

ASTROLOGY.

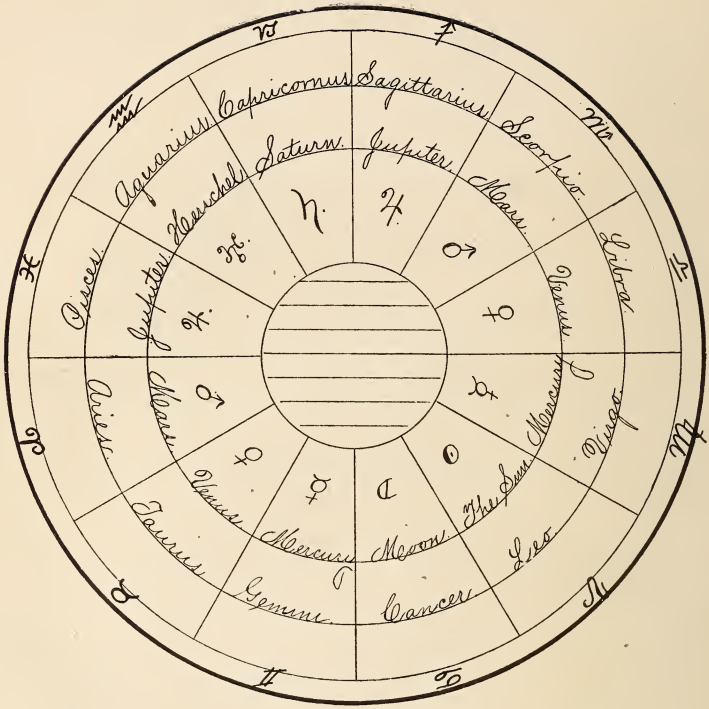

PLATE V.

THE ZODIAC.

A DIMINUTIVE SEARCHLIGHT THROWN UPON ASTROLOGY.

(Plate V.)

Man is a whole world in himself, comprising as he does a portion of each and every element that goes to make up the entire universe.

The twelve signs of the Zodiac represent his physical framework, while the correspondence between them and himself, as pointed out by lines extending to the various parts of his anatomy in the familiar figure found in most almanacs, is but an initial suggestion of numberless other similitudes, which, even to the initiated, at times, seem little short of incredible. From Aries to Pisces, each sign has its counterpart in him: in his physique, in his mentality, in his disposition, in his character.

Like all other parts of any grand scheme, man has his place. He also has his work. If it be manual, he is given strength and vitality suggestive of and consistent with it. If it be intellectual, he is mentally equipped.

And now the questions arise: "How can one discover his place? How determine his field of usefulness?"

According to the tenets of astrology, the signs of the Zodiac, the two luminaries (sun and

moon), which give life and light alike to the world and man, and lastly the wandering stars, termed planets, furnish answers to these problems and are the mystic keys which unlock Life's possibilities.

Paracelsus says: Man's heart is his sun, his brain his moon, the spleen Saturn, the lungs Mercury, and the liver Jupiter," for in astrology the planets are regarded as the embodiment of **principles,** and when Mars, Jupiter or Saturn are spoken of, reference is made to the principles of which they are a manifestation, not to the planets merely as bodies moving in space.

In keeping with these principles, a person whose life-ruler is the sun, has what is termed a big heart and warm sympathies; one who has Saturn for his ruling planet is sedentary in his habits, less active and consequently more or less troubled with his spleen.

Now, the sign Aries corresponds to the head in man, and the sun (the embodiment of an active principle, the heart), when located in this sign, indicates mental activity and aspiration, while when located in Pisces (which corresponds to the feet), it signifies fondness for locomotion, or activity upon the feet. If located in Gemini (corresponding to the hands and arms), it shows dexterity in the use of them, and so on ad infinitum.

In the same manner it can be seen that man, like the Zodiac of which he is a counterpart, is but an instrument played upon by solar rays,

lunar beams and astral currents, to all of which he responds according to the position of the sun at the time of his birth, for the sun represents his vitality, the life principle within him, his individuality, which he expresses in accordance with the sign in which the sun is located.

The fact that each person is born under some particular sign of the Zodiac, shows clearly enough that it is not a coincidence, but that a wise purpose lies beneath it, and astrologers believe that it is because each individual has a special lesson to learn and that this lesson corresponds to the nature and characteristics of his birth-sign, while planetary positions are suggestive of this and indicate the general plan of his life. The heavenly bodies are both guide posts and danger signals. Unconscious of danger, one may rush blindly into it, but aware of its presence, he may at least protect himself from its worst consequences.

The following table gives the position of the sun according to the time of one's birth, while the short delineations which accompany each sign are of course very general and greatly modified or accentuated, as the case may be, by both planetary positions and aspects.

They are in the main correct, however, and I trust may prove interesting.

Jan. 20 to February 18 inclusive.....Sun in Aquarius
Feb. 19 to March 20 inclusive.....Sun in Pisces
March 21 to April 18 inclusive.....Sun in Aries
April 19 to May 20 inclusive.....Sun in Taurus

May 21 to June 21 inclusive.....Sun in Gemini
June 22 to July 22 inclusive.....Sun in Cancer
July 23 to August 22 inclusive.....Sun in Leo
Aug. 23 to September 23 inclusive.....Sun in Virgo
Sept. 24 to October 23 inclusive.....Sun in Libra
Oct. 24 to November 22 inclusive.....Sun in Scorpio
Nov. 23 to December 21 inclusive...Sun in Sagittarius
Dec. 22 to January 19 inclusive....Sun in Capricornus

All constellations are classified as representing one of the four elements, fire, earth, air and water, each corresponding respectively to the choleric, the melancholy, the sanguine and the phlegmatic temperament, as manifested in man.

Aries, Leo and Sagittarius comprise the fire group, which is indicative of the choleric temperament.

Taurus, Virgo and Capricornus comprise the earth group, which is indicative of the melancholy temperament.

Cancer, Scorpio and Pisces comprise the water group, which is indicative of the phlegmatic temperament.

Gemini, Libra and Aquarius comprise the air group, which is indicative of the sanguine temperament.

The fire group corresponds to the spiritual, devotional nature. If born under one of the signs of this group, one is inclined to follow the ideal to the detriment of the practical, to live to the best of his instincts, being ever attracted by the sincere, the noble, the good and the true.

If born under one of the signs of **the Earth group,** one moves slowly, but surely, and is qualified for practical, business, or scientific pursuits.

If born under one of the signs of the Air group, one's inclination is to follow some line of art, or a profession, as he is ever ambitious for mental culture, refined society or artistic pursuits.

If born under one of the signs of the Water group, he is strongly emotional and greatly affected by both people and surroundings. Being mediumistic, he will incline or drift into what will afford experience through sensation and feeling. The stage or a professional life will prove attractive.

ARIES.

March 21 to April 18 inclusive.

You have a strong individuality, are ambitious to lead and determined to be first or at the head of whatever you undertake. You have hope well developed and this impels you to look forward instead of backward. Having good executive ability, qualifies you to lead in both thought and in action, although because of your restlessness you are more capable of directing others than executing work yourself.

You have ingenious, progressive ideas, and though not willfully reckless, are still inclined to entertain hazardous projects. Having keen

foresight, enables you to fill responsible positious, and you naturally assume them either in a social or a business way. While disliking dictation, you thoroughly enjoy a good argument and your religion is based upon reason rather than upon devotion.

You have a strong will and are earnest, enthusiastic, energetic and fearless. Your faults are impatience of restraint, quick temper, and prodigal generosity, for your ready sympathies ofttimes control you, while your natural impetuosity leads you to say and do things, under the excitement or enthusiasm of the moment, which your better judgment would not sanction. Although quick to resent affront or imposition, you are very forgiving and do not long nourish anger or harbor ill-feeling.

Occupations—You would succeed as a descriptive writer, a pen-artist, an engraver, mechanic, army officer, merchant, lawyer, orator or statesman.

Marriage—You should choose for your life-partner one born under Leo, Sagittarius, Gemini, Libra or Aquarius.

Ailments—Under evil conditions, you are liable to those affecting the face, head and stomach, toothache, headache, apoplexy, palsy, ringworm, gumboils, eruptions on the face, convulsions, epilepsy, neuralgia, fevers, paralysis and ailments of the eyes.

Symbol—The Ram's Head—denoting mental activity.

Ruling Planet—Mars.

Astral colors—White and rose pink.

Gems—Diamonds and opal.

Flowers—For March, the primrose; for April, the Easter daisy.

Motto—"Fearlessness."

TAURUS.

April 19 to May 20 inclusive.

You are kind, sympathetic and home-loving. You often seem slow and over-cautious, because you are deliberate and generally consider the feasibility of matters and plans before acting upon them, for you never do anything rashly, neither are you readily influenced to change your plans, once they have been matured, but you are painstaking, patient and persistent in your efforts to execute and bring them to a successful finish. You have a large amount of physical endurance and can expend considerable energy without being conscious of any sense of depletion yourself. You are not particularly original in your ideas, but you have an enviable faculty of reducing theories to practice. You are fond of home, its comforts and all the material things of life, loving beauty in all forms, whether in nature or in art. Although slow in forming attachments, you are reliable and trustworthy as a friend.

Your greatest fault is that when angry you will not listen to reason, for though you are usually patient and calm, when your anger is fully aroused you are simply furious. You can be influenced by love and kindness, but never by arbitrary measures, while, most of all people, you love to have your own way. Your birth date favors the acquisition of property or wealth, ofttimes through inheritance, sometimes through an advantageous marriage.

Occupations—You would succeed in agricultural pursuits, as a florist, landscape painter, artist, draughtsman, designer, milliner, merchant or photographer; in any employment where artistic taste is a requisite qualification.

Marriage—You should choose for a life-partner one born under Virgo, Capricornus, Cancer or Pisces.

Ailments—Under evil conditions you are liable to those affecting the back of the head, the neck and throat; quinsy, diptheria, wens, goitre, etc.

Symbol—The Bull's Head—denoting physical strength and mental endurance.

Ruling planet—Venus.

Astral colors—Red and lemon yellow.

Gems—Moss-agate and emerald.

Flower—For April, the Easter Daisy; for May, the Wild Rose.

Motto—Endurance.

Residence—You should have a country or village home; a quiet, retired spot, or if in the city, you should locate at a distance from the business centre.

GEMINI.

May 21 to June 21 inclusive.

You have a dual nature which gives you great versatility, and you express your individuality through many channels. You are both idealistic and imaginative. You readily and naturally adapt yourself to people and surroundings. You are impulsive and quick-witted, as well as versatile, and are very fond of changes. You dislike nothing more than ruts and routine. It is a necessity of your nature to demand change of thought, scene or occupation. Because of its versatility, this sign Gemini confers a less specific desire with regard to vocation than any other sign of the Zodiac. You will work industriously, provided you are not made to suffer monotony, and it will always be well to alternate your tasks, if possible. You love to work with your hands and you use them easily and gracefully, but, of course, it depends upon your sphere in life as to the special line of work to which they are best adapted.

You are sensitive and suffer intensely under little anxiety, and so require a large amount of sleep.

Occupations—Authors, editors, teachers, book-keepers, travellers, etc.

Marriage—You should choose for your life-partner one born under Libra, Aquarius, Aries, Leo or Sagittarius.

Ailments—Under evil conditions you are liable to suffer from ailments affecting the hands, arms and shoulders, also those affecting the head or brain.

Symbol—The Twins—denoting a double nature, versatility, capability.

Ruling Planet—Mercury.

Astral color—Mixed red and white.

Gems—Beryl and amethyst.

Flower—For May, the Wild Rose; for June, the Peony.

Motto—Intellect.

CANCER.

June 22 to July 22 inclusive.

You are sensitive, conscientious and greatly influenced by associates and by surroundings. You are subject to moods, that is, you are hopeful and cheerful, then again downhearted and easily discouraged. You need praise and approbation to buoy you up and make you contented, for your self-esteem is not very largely developed. You have the habit of retrospection and are fond of saving keepsakes, old letters,

etc., because of the memories they awaken. Your memory is good and you think highly of established customs and are careful not to offend Mrs. Grundy.

You are fond of old china, heirlooms, all antique things. You are also fond of the opposite sex, but you are exclusive rather than neighborly. You are naturally cheerful and you love to retire within yourself. Being naturally sensitive, you are inclined to dwell upon slight or affront and so will often unnecessarily feel injured.

Your parental instincts are strong and you are lover-like and ardent as a husband (or wife).

Occupations—You would succeed in a public occupation of some sort; one in which you catered to the public or were daily brought into close association with the masses, as a cook, nurse, matron, restaurant or hotel-keeper, or as a social leader.

Marriage—You should choose for your life-partner one born under Scorpio, Pisces, Virgo, Aquarius or Taurus.

Ailments—Under evil conditions, you are liable to suffer with troubles of breast and stomach, dropsical complaints, want of appetite, indigestion, shortness of breath, cough, asthma.

Symbol—The Crab—denoting super-sensitiveness, retrospection and ability to look upon a question or matter from all sides.

Ruling planet—The Moon.

Astral colors—Green or russet.

Gems—Emerald and moonstone.

Flower—For June, the peony; for July, the royal lily.

Motto—Tenacity.

LEO.

July 23 to August 22 inclusive.

You are affectionate, sympathetic and genial in your nature, faithful to friends and magnanimous to enemies. You despise all things mean and underhand. You love to exercise authority, although you are urgent rather than aggressive. You have a pleasing personality, are impulsive, warm-hearted and cordial. The grasp of your hand is sincere, your touch magnetic and you easily make friends.

Your heart is at once your greatest strength because your sympathies keep you in touch with mankind, and your weakness because you act from its promptings rather than in accordance with your better judgment. You are especially dependent upon affection and cannot live happily without it. Because strongly imbued with it and so generous of it, you are a powerful magnet to attract it. You are energetic and lavish in your expenditure of vitality, and while inclined to be masterful, generally get about what you want, because of your genial ways and

pleasant manners. You are fond of approbation and enjoy being waited upon. You resent any attempt to quell your impulses, being willful as well as affectionate. You are strongly attached to home, and companionship is a necessity of your nature. Mirthful and pleasure-loving, your anger is fierce when fully aroused, but unlike those born under other fiery signs, your self-control is wonderful and you are not easily angered.

It is difficult for you to act in a subordinate capacity, for you are ambitious, high-spirited and capable of filling positions of responsibility. You are very susceptible to affairs of the heart.

Occupations—You should engage in some line of work where you rule over, direct or manage others. Many orators, elocutionists, ministers, teachers and superintendents are born under this sign. You are also qualified to fill a public office, a governmental, military or civic position.

Marriage—You should choose for your life-partner one born under Libra, Gemini, Sagittarius or Aries.

Ailments—Under evil conditions, you are liable to suffer from weakness and pain in the back, ribs and heart, from jaundice, palpitation of heart and rheumatism, also from blood disorders and affections of the eyes.

Symbol—The Lion—denoting strength and sovereignty.

Ruling planet—The Sun.

Astral colors—Red and Green.

Gem—The ruby.

Flower—For July, the royal lily; for August, carnation.

Motto—Compassion.

VIRGO.

August 23 to September 23 inclusive.

You express your individuality through a reticent, conservative nature, similar to that of a modest, young girl. You are conscientious, pure-minded, ambitious, and aspire to lead, but not in a despotic way.

Being tolerant and having a fine sense of individual rights, causes you to be just and to respect the claims of others equally with your own. You are not easily disheartened, but are persistent in your efforts, and if unsuccessful at first will start anew and try again. Your love of order is such that very little things highly please or greatly annoy you. You have a fine sense of honor and are loyal to your promises. You are naturally grammatical and spell correctly. You are a good reasoner, a natural teacher, and you appreciate intellect above gold. You are practical, analytical and criti-

cal, while you have a retentive memory and good perceptive faculties.

Occupations—You would succeed as a chemist, teacher, writer, or in any intellectual capacity: in a position where tact and diplomacy were necessary, or in a line where your intuitions would be of service to you, or as a detective you would do well.

Marriage—You should choose for your life-partner one born under Taurus, Capricornus, Cancer or Scorpio.

Ailments—Under evil conditions, you are liable to abdominal troubles, ailments of stomach and bowels, also nervous complaints.

Symbol—The Virgin—denoting chastity and purity.

Ruling planet—Mercury.

Astral colors—Black, speckled with blue.

Gems—Jasper, sapphire, and onyx.

Flower—For august, the carnation; for September, La France rose.

Motto—Chastity.

LIBRA.

September 24 to October 23 inclusive.

You are neat, modest and particular in matters of apparel, disliking dirt and confusion. You are a natural peace-maker and will willingly sacrifice much for the sake of peace and

harmony. You are intuitive, imaginative and affectionate. You are ambitious and much given to the building of air castles. You are mild and even-tempered and generous to excess. You have artistic or musical talents, which could be cultivated to advantage. Everything artistic and beautiful appeals to your eye and you are fond of pretty apparel, jewels, perfume and flowers. You are just in your dealings and able to see both sides of a question. You are fond of all kinds of excitement and amusement. You are always hopeful and are inclined to be demonstrative in your display of affection. You are strong in your likes and dislikes, although you are not naturally revengeful. Being sensitive, you are easily influenced by friends and environment.

Occupations—You would succeed as an artist, dramatist, actor, speculator, carpenter, cabinet-maker, dyer, chemist or perfumer.

Marriage—You should choose for your life-partner one born under Aquarius, Gemini, Leo or Sagittarius.

Ailments—Under evil conditions, you are liable to suffer weakness of loins, back or kidneys, and from liver troubles, ulcers and ailments affecting the bladder.

Symbol—The Scales or Balance—denoting equity and justice.

Ruling planet—Venus.

Astral colors—Black, crimson and tawny colors.

Gems—Diamonds, white and gold stones.

Flowers—For September, La France rose; for October, the heliotrope.

Motto—Intuition.

SCORPIO.

October 24 to November 22, inclusive.

You are analytical and critical, while your strong sense of justice may lead you to appear harsh and exacting, for you are just rather than merciful. Although reserved and quiet in manner, you are quick-tempered, quick-witted, quick in thought and speech and have a volcanic nature when fully aroused. A "desire to know" is a leading trait of character. By reason of your sagacity and clear discernment you are competent to give sound and beneficial advice. You have a strong attachment to home and family, and the love principle being the life principle, you have good vitality. To meet the requirements of your nature, you should abstain from all highly seasoned foods and from undue excitement of any kind. You also need a great deal of sleep, soft colors and quieting influences as well as harmonious environments.

You have acquisitiveness well developed and are fond of luxuries. With little provocation

you are apt to be jealous and you will not submit to imposition, as you are well able to defend yourself and your individual rights. You have an emotional nature and are pleasant and sympathetic when rubbed the right way, but do not forget insult or injury. You have strong will power and a good share of determination. Inclined to be somewhat suspicious and skeptical, you can still adapt yourself to environment, be it what it may.

Occupations—You would succeed as a physician, nurse or druggist. You are well qualified for business pursuits also, and would do well as a buyer in some mercantile line.

Marriage—You should choose for your life-partner one born under Cancer, Scorpio or Pisces. You would be fairly happy with one born in Virgo or Capricornus.

Ailments—Under evil conditions, you are liable to ailments or weaknesses of the back, indigestion and gastric troubles.

Symbol—The Scorpion—denoting keen perceptions and wisdom.

Ruling planet—Mars.

Astral color—Brown.

Gem—The topaz.

Flower—For October, the heliotrope; for November, the chrysanthemum.

Motto—Determination.

SAGITTARIUS.

November 23 to December 21 inclusive.

You are quick in thought and motion. Roundabout ways are unpardonable in your eyes and you have little patience with people who, through lack of directness, use a great deal of other people's time and strength and who travel all around Robin Hood's barn before arriving ing at a definite conclusion. You are intuitive, self-reliant and desirous to lead. It is not your habit to procrastinate, for nothing can happen too soon to please you. You have a large amount of reserve force which enables you under ordinary circumstances to sleep and rest well. You are liable to appear irritable and petulant at times by reason of your high-strung, nervous temperament, as well as because you are extremely susceptible to the influence of people and environment. You love freedom and are impatient of restraint. You often speak brusquely and act impulsively, but you leave no doubt as to the meaning which you wish to convey. Although quick in action, you are not flurried and do not easily lose your presence of mind in a case of emergency, but can be relied upon to do the proper thing at the proper time. At all times you can as safely rely upon your own judgment as upon counsel or advise of others. Like the arrow, which is your symbol, you are straightforward in your actions, direct in your speech and honest in your dealings.

Occupations—Superintendents, foremen, athletes, travellers, teachers, inspectors, all kinds of business connected with out-door life, printers, cashiers, accountants, etc.

Marriage—You should choose for your life-partner one born under Aries, Libra, Leo or Aquarius.

Ailments—Under evil conditions, you are liable to diseases of the hips and thighs, sciatica, falls or hurts from animals, or those resulting from sports, ailments due to over-heating of the blood; also pain in loins, back and kidneys.

Symbols—The Arrow—denoting ambition and straightforward nature.

Ruling planet—Jupiter.

Astral color—Yellow, green and greenish yellow.

Gem—Carbuncle.

Flower—For November, the chrysanthemum; for December, the holly.

Motto—Activity.

CAPRICORNUS.

December 22 to January 19 inclusive.

You have a constitution which enables you to endure hardships, and a strong will which aids you in making the best of them. You are

thrifty and have the faculty of making a little answer for a good deal.

You are practical, persevering and generally make the best of surroundings and circumstances. You are naturally industrious, thoughtful, reserved, and care for but few confidential friends. Least of all people are you willing to acknowledge failure or defeat. Intelligent, persistent effort ultimately brings its reward and it will be yours in full measure.

Your self-esteem is well developed and you are capable of perfecting plans of great magnitude. Being reserved, cautious and secretive, you do not like to have people pry into your affairs, and no matter how much you may feel, you are not inclined to **show** your sympathy. You are thoughtful, prudent and little given to hilarity. Under discouragement, you are given to spells of depression and you are very easily hurt in your feelings, although more apt to brood over matters by yourself than to seek sympathy from others, or to express your opinions.

Being very deliberate, it is difficult for you to give a decided or quick answer to any question, and you cannot understand the ambitions and desires of your more impulsive associates, for you are willing to work up gradually and can see no reason for haste or bluster.

Occupations—You would succeed as a farmer, stock-raiser, minister, merchant or business man in any practical line; grocer, coal-dealer,

etc. You would be fortunate in mining, fruit-raising, or in real estate. You are also a natural organizer.

Marriage—You should choose for your life-partner one born under Taurus, Virgo, Scorpio or Pisces.

Ailments—Under evil conditions, you are liable to suffer from ailments affecting the knees, the joints, the elbows, cutaneous complaints, dislocations and fractures, and gout.

Symbol—The Goat—denoting hardihood and thrift.

Ruling planet—Saturn.

Astral colors—Black or russet brown.

Gem—The onyx.

Flower—For December, the holly; for January, the snow-drop.

Motto—Understanding.

AQUARIUS.

January 20 to February 18 inclusive.

You are extremely sensitive, while being intuitive as well, you are not easily deceived, so are a good judge of human nature and character. You have a good stock of energy rather than vitality and are enthusiastic in whatever you undertake. You are naturally interested in educational and public matters. You have little personal vanity, but have great pride of

intellect and are a natural instructor, having ability to adapt your language to the comprehension of children as well as adults. Having a refined, sensitive nature, uncongenial surroundings discourage and dishearten you. You have a good deal of personal magnetism, an intangible something which is very attractive and makes you an interesting companion and associate. As a rule you are not self-reliant, but are prone to ask advice and then pay not the slightest heed to it; to ask for information and then forget what has been told you. You are also apt to brood over disappointments and to depreciate your own capabilities, while you are ever sensitive to the opinions of others. You are fond of amusements and are generally light-hearted and happy. You are loyal to your friends and very proud of them.

Occupations—You would succeed as an electrician, inventor, surveyor, reformer, miner, or in some work where your originality could be utilized. Astrologers, mesmerists, palmists, clairvoyants, etc., are born under this sign.

Marriage—You should choose for your life-partner one born under Libra, Gemini, Leo, Sagittarius and Aries.

Ailments—Under evil conditions, you are liable to nervous and spasmodic diseases, gout, rheumatism, lameness, bruises, fractures, dislocations, cramps and blood disorders.

Symbol—The Water-Carrier—denoting irriga-

tion (and in ancient times water meant the word), consequently disseminators of knowledge.

Ruling planets—Herschel and Saturn.

Astral colors—Light blue or sky color, pink and nile green.

Gem—The sky-blue sapphire.

Flower—For January, the snowdrop; for February, the violet.

Motto—Human nature.

PISCES.

February 19 to March 20 inclusive.

You have a dual nature, because of the double sign under which you were born, so that you are at times genial and companionable, then again you love to retire within yourself away from every one. You are fond of being on your feet and you enjoy out-door life and rambling about, having a retentive memory of everything that has been of interest to you. You are honest and loyal to your friends, defending them whether in the right or wrong. You are generous in your impulses and broad and humanitarian in your sympathies. You are willing to make great sacrifices for those you love. While prodigal in your generosity, you are generally indifferent to your own necessities. Many times you are a bit careless in your habits and so often misplace or lose articles, while as

a housekeeper you deem life all too short to spend with broom and dustpan constantly in hand. You are fond of the beautiful in all forms, whether in nature or in art. Naturally religious, you are liable to be somewhat bigoted by reason of your adherence (through loyalty) to a certain creed or dogma. Straightforward and honest yourself, you are not looking for dishonesty or underhand dealings in others and so are often deceived, because of your implicit faith in undeserving people. One of your greatest faults is a tendency to worry needlessly, and this is a result of a very vivid imagination and sensitive nature. Naturally genial, when circumstances and experiences cause one born under this sign to be distrustful, he usually takes the opposite extreme and becomes both stubborn and misanthropic, saying and doing most unreasonable things.

Occupation—Agriculturists, florists, dealers in liquids, politicians, dealers in small or miscellaneous articles, salesmen, heads of departments, where many details have to be attended to and discretion and judgment used. People born under this sign generally engage in several occupations during the course of life.

Marriage—You should choose for your life-partner one born under Cancer, Scorpio or Virgo.

Ailments—Under evil conditions, you are liable

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to suffer with gout, corns, bunions, lameness, eruptions, impure blood, inflammatory complaints and from ailments caused by wet feet.

Symbol—The Fishes—denoting sympathy (they are united by a band).

Ruling planets—Jupiter and Neptune.

Astral color—White and green.

Gem—The chrysolite.

Flower—For February, the violet; for March, the primrose.

Motto—Peace.

PART IV.

MISCELLANEOUS.

HOW DO YOU SHAKE HANDS?

The cordial, hearty hand clasp, with straightforward look of the eye, denotes true friendship and honesty of purpose.

A severe, painful, crushing pressure, shows too great strength or too demonstrative a nature.

The warm, firm, gentle pressure gives helpfulness, and denotes charity and good will.

The firm, steady grasp shows confidence and good-fellowship.

If the fingers only are extended, look out for the artful and deceitful. Such an one has no interest in meeting others; thoughts of self-importance prevail.

The undesirable fashion of raising the clasped hands to the elevation of the chin, then giving a little "wobbling" motion **means nothing**, only a fad.

The cold, clammy, fishy hand-shake reminds one of lifeless things and gives an uncomfortable feeling of distrust, also repulsion.

The soft, limp hand, thrust without pressure or motion, into yours, an author says, "is indicative of crochet needles and rheumatism."

"The man who gives the wagging, horizontal mill hopper shake and lets slip your hand as if it were soapy or oily, will almost certainly be found selfish, cunning and deceitful, ready

to sell you the moment he can realize a dollar by the transaction." "A quick shake or wag and sudden letting go of the hand indicates high temper and cold heart."—*Simms.*

A refusal to shake hands, the existence of unpleasant feelings or scorn.

HOW DO YOU CARRY YOUR HANDS?

An individual whose fingers curve in toward the palm so that the hand seems closed, or partly closed, is seldom a candid outspoken person. He will try to hide the truth if he can gain a point in his own favor. He is also avaricious and stingy.

Wide open hands signify a truthful, unselfish nature.

When it is the usual habit of a person, in walking, to carry the thumb and forefinger extended downward, with the three remaining fingers partly closed, it is safe to say that such an one belongs to a profession in which he uses the index finger to emphasize an argument or in giving advice. This custom of carrying the hand is common with lawyers, orators and clergymen.

Hands held above the waist line, slightly curved in and careless, "kangaroo fashion," the Germans say: "it signifies the lazy, shiftless, unambitious nature." They also add: "don't marry such an one, if you care for order and domestic happiness.

Hands swinging vigorously to and fro indicate impatience, and a nervous temperament.

Hands held motionless and quiet show that their owners can exercise self control and do not easily become excited.

Fingers constantly curling and twirling the mustache belong to a vain, conceited, egotistical person, but generally a good natured one.

Hands and fingers constantly beating tattoos and continually drumming on objects show a person that becomes very impatient and restless under restraint or the subject of idle thoughts.

Stroking the beard with quick repeated motions indicates an individual who is nervously aroused by opposition.

Stroking the beard with slow measured motions denotes one who is engaged in making plans or is perfectly satisfied with his plans.

Hands shifting constantly with no seeming place for them signifies embarrassment, awkwardness and a confused mind.

Trembling hands point out the subject of some nerve trouble. If the trembling hands are soft and fat, the tricky schemer is shown.

HOW DO YOU OPEN AND CLOSE A DOOR?

The manner of opening and shutting a door is not without its significance as to the habits and nature of the individual. The person who comes into a room without any sign of ap-

proach, only a quick step and a quick turn of the knob and he is in your presence, marks the man who will go about business without any ceremony, and take speed to push his work. He will not only "do," but "dare to do." Polite customs are no hindrance to his movements; he is the man who will elbow himself through a packed crowd and give those who complain a bluff.

Take the other extreme in opening a door, one who is quite slow in entering, holding open the door with an undecided air, as if he were really not certain that this was the room he wished to enter, shows one who is easily swayed from his purposes and who will take unnecessary time to accomplish even ordinary tasks, or one who will wait until to-morrow to do to-day's work.

Then the gentle, sensitive, quiet individual, who moves in noiselessly and greets you with subdued air, shows lack of confidence in self and one who can be easily intimidated and put to rout, even when "the smoke of battle is afar off."

An audible knock and the immediate appearance of the person who advances quickly, with firm step and hearty salutation, and has taken pains to close the door after him, denotes the business man. He is one who will commence and finish up a matter in a prompt energetic, reliable way.

Then we have the "jolly, play your prank"

man, who imagines your mood to be always in harmony with his. He either bursts into your presence with a jovial greeting, a laugh or a "double shuffle," or again will beat a lively tattoo on the panels of the door, which it never occurs to him to close. Such an one is the happy-go-lucky chap "who never hummed a dead march" and does not mind if it does rain.

The firm, quiet opening or shutting of a door betokens a person who has sympathy for the nerves of others and is of a refined nature.

The banging and slamming of a door, in order to shut it, indicates a thoughtless, careless, selfish person with an irritable temper, and one who never considers the comfort of others as of the slightest importance.

The door brought to with a sudden bang, without the handle even being turned, and then left half open, indicates one who commences an enterprise with vigor and vim and soon tires and likely never finishes.

This habit allowed in childhood by parents and teachers, grows later on into a fault.

WHAT'S WRONG WITH YOUR FIGURE, AND HOW TO FIND OUT?

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"According to the classical standard, a person should be exactly **eight times** as tall as his or her head—that is, the head measured from the top of the forehead to the tip of the chin.

But if the head is not properly proportioned, it will undoubtedly follow that there will be a discrepancy in the height. So, first of all, it is important to know just what makes a perfect head.

The perfect head should fall within an exact square from the tip of the nose to the back of the head, and from the crown of the head to the chin. To prove this, take it in profile, and draw an exact square about it. If the square is to fit a man's head, make it half an inch larger than for a woman's. The woman's should be eight and one-half inches. The man's should be exactly nine.

Now then, having ascertained the exact proportions of your head, you may find out just what your hips and shoulders should measure.

Perfectly proportioned hips should be exactly **twice** the length of your head measured from the top of the forehead to the tip of the chin.

The shoulders should be twice the width of the head, measured from ear to ear.

If you find that your head is all out of proportion, here is another method of testing the height. Hold your arms out as straight as you can. Measure them across, and then see if their inches tally with your height. You should be exactly as tall as you measure from tip to tip of your middle finger when your arms are stretched out horizontally.

To tell if the arm is perfectly proportioned, stand in front of a mirror and stretch the arm

out horizontally as far as you can. Then, very slowly, keeping the upper arm as stiff as possible, bend the forearm back. Hold the head perfectly straight. Now, if the arm is proportioned as it should be, the extreme tip of the middle finger will reach exactly to the middle of the chin. If it reaches over to the far side, the arm is too long; if it caresses the near cheek, the arm is too short. It must not pass the middle of the chin by the sixteenth part of an inch. By this test you will find that **not one person in a thousand** has a perfect arm. For that matter, however, you will find the proportions of most people sadly out of proportion.

A face may attract you and it may look **absolutely perfect,** but measure it and you will find **it all awry.**

A perfect feminine face, for instance, should measure exactly five times the **width of an eye** across the cheek bones. And how big should the eye be?

In the perfect face, the proportions of the mouth are related to the proportions of the eye, as the proportions of the eye are related to the proportions of the ear. Therefore, if your eye and mouth are in proportion, your **eye** should be exactly **two-thirds** the **width** of your mouth, the length of your ear should be twice that of your eye. The whole expression of a face depends upon whether the eyes are set too far apart or two near together. From their set-

ting, we will say a person looks deceptive or honest.

The space between the eyes should be exactly equal to one eye. Your eyes should be exactly in the center of your head—precisely on a line drawn horizontally midway between the crown of your head and your chin. These proportions apply to men's features as well as women's. The length of the nose, too, in any face, male or female, Grecian or American, should measure exactly one-third of the face.

This feature, when it is the least bit out of proportion, makes the greatest difference in the appearance of the face; making it seem either shorter or longer. For instance, the face seems long when the nose takes up less than one-third of it, and short when it obtrudes itself and covers more than one-third. In measuring the heighth and width of the head always remember that a man's head is one inch more than a woman's. Measured above the ears the head should be from five and a half to six and a half inches wide. Whatever its number of inches, it should equal exactly those from the top of the crown of the head to the opening of the ear.

The measurements of a man's neck should differ considerably from a woman's. A woman's neck should be longer than her head, while a man's head should be two-thirds as long as his neck. His head around should be half again as large as his neck, while her neck

should measure almost as many inches around as her head.

To learn if you have a perfect hand, consult your index finger. The perfect hand should be exactly double the length of the index finger.

The index finger may, in fact, be called the clew to the entire hand; therefore examine it carefully. In the first place, the two small points should exactly equal the large joint. If there is any discrepancy, the rest of the hand is sure to be a trifle out. But if the two small joints measure exactly what they should, without even the width of a nail's difference, they will be found exactly equal to one fourth of the whole hand.

It has already been said that the nose should measure one-third of the face. So it should, and the large joint of the index finger should also be equal to one-third of the face. Hence it follows that if your nose is as long as the largest joint of your index finger, measuring from just above the knuckle to the joint, it is exactly right.

Take your stand once more in front of your mirror, and, remembering that the face proper extends only from the root of the nose to the chin, (the rest is forehead), you may test its proportions by your hand. Place the thumb under the chin to hold the hand firmly, then stretch up your index finger, it should equal exactly the length of the face, measuring from chin to eye, or root of nose. From the root of

the nose to the crown of the head should measure also the length of the index finger. It is highly probable that you will find that your head and face do not quite come up to the requirements of your hand. You may then be quite sure that one or the other, or both, are badly proportioned.

This is equally true of the foot and forearm. You may have already tested the proportions of your whole arm by doubling it and trying to reach the middle of your chin with the tip of your middle finger. If you have succeeded, you know that your arm is all right. If you have not, what is wrong? Most probably the forearm, which is ninety-nine times in a **hundeed** out of proportion.

Your foot ought to measure exactly the same as your forearm. It probably will not, because your foot will be too long or your forearm too short. Another test, if you have a well-fitting stocking, lay it against your forearm. The result **may** surprise you, and you may be able to go about ever afterward happy in the proud consciousness that your foot and forearm are just what they should be.

The **width** of a man's waist should be ten inches, and the **width** of a woman's from eight to eight and a half inches. That would make a woman's waist measure from twenty to twenty-five and a half inches.

But a better way to measure is the following: If your hand is in proportion, twice around its

thumb should be once around your wrist; twice around your wrist should be once around your waist; three times around your neck should be once around your hips.

Do not be discouraged when you find that you do not fit these measurements. Few people do. It is extremely rare to find two sides of a face or figure exactly alike. The shoulders and hips, even the legs rarely measure the same. As to the face, one side is apt to be entirely different from the other. One side of the mouth may go up, the other side down. One eye may droop, while the other inclines upward. As for the nose, it is not at all apt to measure one-third of the face. If it were, there would be no snub noses in the world and possibly very little piquancy. In fact, in the irregularities of the face lie its charm of expression. The perfectly proportioned features are apt to make a creature beautiful, but inanimate. "It is her irregularities that make her fascinating."

HOW TO BE OLD AND ATTRACTIVE.

"You are always as young as you feel; people never grow old until they think themselves old. According to Balzac: "A woman of thirty is most fascinating and dangerous." The fashionable age for a society woman is without doubt between thirty and forty. Take plenty of exercise, move briskly, speak firmly. Take a half hour's rest in the middle of the

day; nothing conduces more to a good appearance. It renews strength and freshens the complexion. The want of occupation does not conduce to youth or to rest. "A mind quite vacant is a mind distressed." Energy keeps the muscles elastic, and romance is an amulet against wrinkles. Defy time by keeping your heart young. It is envy, loss of heart and impatience that brings lines to the face."

LAVATER'S COMPARISONS.

Lavater says: "Man is the more firm, woman the more flexible.

Man is the straighter, woman the more bending.

Man stands steadfast, woman gently trips.

Man is the taller and broader, woman less and more tapering.

Man is rough and harsh, woman soft and smooth.

Man has more convex lines, woman more concave.

Man has straight lines, woman more curved lines.

Man is more angular, woman more round.

The Eyebrows of man are more compressed, those of woman less frowning.

The hair of man is stronger and shorter, that of woman longer and more pliant.

Man is serious, woman is gay.

Man surveys, woman glances and feels.''

It is a grand noble thing to be **a man.**

To be **a woman,** is to be truly God's last, best gift to man.

THE END.

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